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CATHEDRAL IN UZHOROD

My first trip to the Ukraine was just after the fall of the Iron Curtain. I joined a tour group to spend Christmas in the Ukraine. It was on this trip that I met Father and Matushka Stroyen. On a later trip, organized by the Stroyens, we had a gala farewell dinner at the hotel in Uzhorod, which was located across from the plaza where a Cathedral was being built. Fr. Demetri Cidor was one of the many local guests at the dinner, and he gave an impassioned speech about the building of the cathedral. Many of the group responded with generous donations and ever since have eagerly sought news on the progress of the building.

On my last trip to Uzhorod just about a year ago, I happened to attend Divine Liturgy in the Cathedral following which a twelve-foot gold cross was blessed prior to being hoisted onto the main dome of the Exaltation of the Holy Cross Orthodox Cathedral. It was a beautiful October day and I waited with an overflowing crowd of thousands of people for the ceremony to begin. The people were pushing and jockeying trying to get closer to the cross. I was caught up in their excitement as the many years of construction was nearing completion. Adding to the excitement was the presence of many church dignitaries and a rumor was circulating that the President of the Ukraine, Kuchma was to attend.

The procession began. And it was moving! It was led by men carrying the church banners and cross, followed by clergy in their colorful vestments, the many voiced choirs, and children in costume. It was a sight and sound not to be forgotten.

At the conclusion of the services, the

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CHURCH HISTORY

Recently I had the opportunity to participate in the first Divine Liturgy of a new Orthodox mission church in our area. As we met for coffee afterward, this small group expressed a great deal of enthusiasm as they shared their hopes for the future of their community.

During the drive home, I began to think about my own parish and the 46 young men who were our church founders many years ago. Questions raced through my mind: What steps did they take to establish their mission church? Did they encounter many difficulties along the way? What was it like to be at that first Divine Liturgy? What were their hopes for their mission? And then I wondered, what would they think of our church and the parish community today? Would they be happy with what it had become?

Unfortunately, there is no one now to answer these questions. Sixteen years ago when I was researching the history of our church, all the founders had already passed away. I was very grateful to the few widows and children of the early members who gave me a glimpse into our church's past. The earliest remembrance came from the year 1914: "A Serbian man named Musulin had a store on 28th Street. That year we had our Easter service in a room above the store."

Others shared memories of the early "submarine" church and later its dedication in 1926. A photo of the latter event shows the large throng of Orthodox Christians from all jurisdictions as they gathered on the steps of the church to commemorate this great occasion. As I study the looks of the faces of these people, one word comes to mind – jubilant! These early

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AUGUST SAVIOUR DAYS

August is rich in Holy Days and days of commemoration. Among these are three days on which special mention is made of Our Saviour. In Russian they are known as Spas or Saviour Days.

The First Savior or (Pervi Spas) comes on August 1/14). It commemorates the Procession of the Wood of the Living Cross. It received this designation because the Cross is the symbol of our salvation and the means by which we were saved by Jesus, Our Saviour. Two different events also occurred on this day separated by two centuries where the cross played a great role.

The Second Saviour (Vtoroy Spas) is celebrated on August 6/19. It commemorates the Transfiguration of Our Lord. This day has several names among them (Spas nah Hore) Saviour on the Mountain and (Spas Yablovnaha) or Saviour of the Apples from the custom of bringing apples to be blessed on this day.

The Third Saviour (Tretee Spas) is found on August 16/29. It remembers the Icon of the Holy Veil of Our Saviour, which is better known as the Icon Not Made By Human Hands. Jesus had promised to go to Edessa to cure Prince Abgar. He could not make it so he asked for water and a towel. When He wiped His face, an image remained on the towel. It was sent to Edessa. When Abgar approached it with faith, he was cured. He was then baptized by Apostle Thaddeus, along with his whole family and all who lived in his household. The icon was then placed above the city gates.

August is rich in reminders of Our Saviour and His love for us.

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CHRONOLOGY

AUGUST 2004

A PILGRIMAGE in honor of the Dormition will be held from August 21-22 at Camp Nazareth in Mercer, PA. It begins with vespers at 7 p.m. on Saturday and ends with an Akahist to the Mother of God at 1:30 p.m. on Sunday.

A 500 PHOTOGRAPH EXHIBIT covering the life of Archbishop Arseny from 1896-1937 can be seen on www.archdiocese.ca and www.archivescanada.ca. Help is needed to identify persons and places. Give info to szalwrite@shaw.ca

WHAT'S YOUR INTEREST? Continuing through Sept. 4 is a summer-long festival of Russian culture in Santa Fe, NM. Check the event websiter for specifics russiansummer.com.

A Russian festival will be held in Amherst, MA on the Town Common and campus of Amherst College on Sept. 17-18. www.tasteofrussia.org

Over 150 pieces of Russian porcelain from 1744-1917 and a rare icon embroidered in Solvychegodsk around 1660 will be on display at Hillwood until Dec. 31. hillwoodmuseum.com or call 877-HILLWOOD

Mission San Juan Capistrano will host a day-long Russian Festival from 12-5 p.m. on Oct. 9. Art, entertainment, food and Russian culture. missionsjc.com/russian.html or call 949-234-1300

At home with the last tsar and his family is the theme of an exhibit at Newark Museum from August 4 through January 9, 2005. Works by Faberge, home movies taken by the tsar and everyday objects used by the family are featured. newarkmuseum.org or call 973-596-6550.

THE ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE OF NORTH AMERICA has been granted self-rule by the Holy Synod of Patriarchate of Antioch. The Archdiocese is headed by Metropolitan Philip and the Bishops Antoun, Joseph and Basil are now designated as Diocesan Bishops. The first Sobor was held July 16-18 in Pittsburgh.

THOUSANDS OF CARPATHO-RUSSIAN PEOPLE living in Galicia at the beginning of World War were imprisoned in concentration camps although many of them were Austro-Hungarian citizens. Thousands died or were killed in these camps the most infamous of which was Talerhof. Ironically, many young men were drafted to fight the war on the Italian front at the same time as their loved ones were being put on cattle cars and shipped to the concentration camps. Memorial services are held on the first Sunday in August.

MARIUPOL, UKRAINE has been located on the Black Sea for 225 years when it and 22 Greek villages surrounding it were sponsored by Metropolitan Ignatios and Empress Catherine II. A weeklong celebration was held here inaugurating a Hellenic Medical Center. A new Orthodox Church is being built as a gift of Papov, the former Hellenic major of Moscow. Mariupol was established by Greek settlers who came from the Crimea area.

HARVARD AGREED TO RETURN the Danilovsky Monastery bells. There are 17 bells which hang in the Lowell House dormitory and one at Harvard Business School. The bells rang at the panahida for Nikolai Gogol at his 40th day, which fell on Easter Monday, when they were at home in the oldest monastery in Moscow. Only five complete sets of Russian pre-revolutionary bells are still in existence. The oldest of the bells was cast in 1682. Harvard will return the bells and the Russian Orthodox Church will pay for the casting, transportation and replacement of a new set of bells to Harvard.

ON SEPTEMBER 26, 1866, Princess Dagmar of Denmark came to Russia to marry Crown Prince Alexander, who would later be Czar Alexander III. After converting to the Orthodox faith she took the name Maria Fedorovna. She had six children, one of them was to be crowned Czar Nicholas II. As Empress, she was active in charitable work and in World War I was president of the Russian Red Cross. She lived in Russia for over 50 years leaving in 1919 to live in her native Denmark. She died in 1928 and was buried in the crypt of the Roskilde Cathedral in a town north of Copenhagen. She is expected to be reburied in SS Peter and Paul Cathedral in St. Petersburg, Russia on September 26, 2004 next to her husband as she requested.

A NEW CHURCH is being built in Nizhny Novgorod on the spot where the chapel where the infamous wedding service of two men took place. The chapel had been dismantled and the priest defrocked following the incident. The Holy Synod reminded the Orthodox believers that the sanctity of marriage must be observed and that homosexuality, promiscuity and adultery are unacceptable. Clergymen are urged to intensify missionary efforts and religious instruction and to strictly supervise the observation of canonical procedures.

CLEARING OUT STUFF can be a helpful spiritual practice according to Rochelle Melander (www.liferhymecoaching.com). She says that we spend less time searching for things and have more time for people and God.

(Continued from front page)
CATHEDRAL IN UZHOROD

faithful were invited to approach the platform holding the cross and to touch it. I was pushed along up the steps until I was in position to touch the cross. It was frightening to be caught up in such a throng of people; I had difficulty maintaining my balance.

What a rewarding experience it was for me since I was privileged to see the construction of the cathedral from a dream and a hole in the ground to this magnificent, imposing edifice built to the glory of God.

On my many trips to the Ukraine over the past decade, I have made it a point to visit the bell tower of the cathedral, which is open every day, at all hours, for the convenience of people who stop by, light a candle and say a prayer. Liturgies were held in the chapel in this bell tower until construction was far enough along on the cathedral so that when the lower level was covered over and it housed a church complete with ikonastas and all the ikons, candle stands and other necessities for worship. The services were moved here. The area easily takes five hundred worshippers who stand throughout the three and more hour service. On Sunday mornings, it is full and the overflow must stand outdoors in all types of weather. Speakers broadcast outside so all can hear and participate in the Divine Liturgy. Attending Divine Liturgy here sure helps to get a person's spiritual batteries recharged.

While the outside of the cathedral is complete, there is still much work to do on the interior. The upper church is bare and empty but it will be able to accommodate 5000 people. It is airy with open skylighted domes and many windows. It is a magnificent building, beautifully located and, as the people said, it makes a statement that God is alive and worship of Him could not be suppressed forever.

After I return from visits to see my family in the Ukraine, I say that it will be my last trip, but something draws me back again and again. I think of Fr. Basil and I will be forever grateful to him for making a great effort to locate my relatives and for tutoring me in the language "po nasemyu" so that I can have a meaningful relationship with them.

The people are poor in material things but what an example they are to us for giving their all to build this wonderful building to His Glory. I have been privileged to have a little part in it and to have touched the golden cross which crowns the Church building.

Betty Kovach

(Continued from front page)
CHURCH HISTORY

immigrants had finally established themselves in Lorain, Ohio with this beautiful house of worship.

A number of women delighted me with stories from their childhoods of plays and church banquets, Russian school and the choir. Two recollections were especially vivid: one was a description of Sunday picnics in "the woods" while the other related what it was like seeing the church bell before it was raised to its tower. These two women painted pictures of the past with their words. Now when I re-read them, I go back in time and see the world through the eyes of two shy little girls.

It took nine months to research, compile, and write the history of our church. Although it involved a good deal of time and effort, it became a labor of love for me. Each bit of information and long-forgotten memory added a precious new link to our church's history.

Is the history of your church documented? If not, consider starting this important parish project soon. Begin by sending out an appeal to parishioners for anniversary books, bulletins, and church-related mementos, especially photos and videos. Have copies made of everything, with special care taken of those items that cannot be replaced. We often hear that "a picture is worth a thousand words," but the real story will be told by the parishioners themselves. Written anecdotes and/or tape-recorded memories compiled as a part of an oral history collection will be important parts of a parish's multi-media history. This project can be as simple or detailed as time, materials, and finances allow. It's all up to you.

There may be some people who have their feet planted firmly in the "here and now" and have no interest in the past or, perhaps, they have no long-term connection with the parish community. I feel, though, that it is through our histories that we find out how we got from there to here – and where we may be going next. We learn about the joys and struggles of those who came before us and acknowledge and show gratitude for their many sacrifices.

There is one more reason for us to preserve our histories. As my friend Karoyka once reminded me, "Everybody's got a story to tell." And what wonderful stories we do have to share! This Sunday after Divine Liturgy share a "Do you remember...?" story with a fellow parishioner. Or better yet, ask a senior about his or her favorite memory from the past. Not only will you learn about your parish's history and hear a good story, you may even make a new friend! *Happy Storytelling!*

Margaret Pysarchyk

LIGHTER MOMENT

A man and his wife argued about who should brew the coffee each morning. "You should do it," the wife said. "You get up first, and then we won't have to wait as long for the coffee."

The husband shook his head. "You're in charge of cooking around here. You should do it, because that's your job. I can just wait for my coffee."

"No, you should do it," the wife said, glaring. "It says in the Bible that man makes the coffee.":

"Show me," the husband challenged.

The wife fetched the Bible, opened it to the New Testament and pointed to the top of several pages: "Hebrews."

SYMBOLS OF IMPORTANT DAYS

When our birthday comes we celebrate with a cake, Fourth of July with fireworks, and Christmas with gifts. In the same way, certain big days on the Church Calendar are associated with certain concrete symbols. At Transfiguration, which we celebrate on August 6/19, we think of bringing grapes, apples and other fruits to the Church for a blessing. This blessing is a beautiful sign of the final transfiguration of all things in Christ. It signifies the ultimate flowering and fruitfulness of all creation in God's Paradise, where all will be transformed by the glory of the Lord.

The Transfiguration of our Lord is well documented in the readings for the day: 1 Peter 1:10-19 and Matt. 17:1-9. In fact to better understand the background for the reading it would be better to start at 16:21.

In the reading for the day, we see Jesus' face glowing with His glory as he is revealed as the Son of God in the Transfiguration. Just as Peter's confession was a clear human affirmation of Christ's identity, so the Transfiguration was a direct divine affirmation of Jesus as the Son of God. (17:5)

The disciples expected a conquering Messiah; instead, Jesus gave them His first prediction of His suffering, death, and resurrection. (16:21). This was so difficult to wrap their minds around that even Peter – who had just got his confession right – this time got it completely wrong. Earlier he had declared Jesus to be the Son of God, but now denying Jesus' God-given mission made him at that moment a tool of Satan (16:23).

Jesus next explained what it truly means to be His disciple (16:24-27). Discipleship requires self-denial and suffering. It's not about self-fulfillment, "personal growth," or one's own glory. It means we must not pursue earthly goals but instead live with our soul's eternal destiny in view. The Son of God will reward such disciples according to what they have done.

Jesus asked for a lot ... then He showed His disciples (and us) that He is worth it. The Transfiguration revealed Jesus' divine nature. The disciples were terrified and awed by His glory. But they couldn't put the ideas of suffering and glory together, which is why Jesus repeated His earlier prediction. (17:12).

The kondak for the day, which we hear sung in church, explains all of this: "On the mountain, when you were transfigured, O Christ God, and Your disciples beheld Thy glory as far as they could bear it; so that when they would behold You crucified, they would understand that Your suffering was voluntary, and (they) would proclaim to the world that You are truly the Radiance of the Father.

BIBLE QUIZ

1. What evil queen "painted her face" before meeting with the rebel king Jehu?
2. What book mentions a woman using such perfumes as spikenard, saffron, calamus, cinnamon, frankincense, myrrh, aloes, and many others?
3. What prophet refused to use anointing oils during three weeks of mourning?
4. Who anointed Jesus' head with an expensive ointment known as spikenard?
5. What sweet-smelling substances were brought to the infant Jesus?
6. What Hebrew officials were anointed with holy oil perfumed with aromatic spices?
7. According to Proverbs 27:9, what do ointment and perfume do?

ANSWERS:
1. Jezebel (2 Kings 9:30)
2. The Song of Solomon
3. Daniel (10:3)
4. Mary, Lazarus' sister (John 12:3)
5. Frankincense and myrrh (Matthew 2:11)
6. Israel's priests (Exodus (30:23-33)
7. „Rejoice the heart"

* * * * * *

When the outlook is dark, try the uplook.

LIGHTER MOMENT

Two women talking at lunch one day wondered why people seem to start reading the Bible more often when they get older. They decided – the oldesters were cramming for their finals!

DORMITION (USPENIJE)

The Scriptures have nothing in them concerning the last days of the Mother of God, but tradition supplies us with much information. We are told that when she was lying on her deathbed, all the Apostles were present except Thomas. When he finally arrived, she was already in her tomb. He asked to see her to give his last respects. The tomb was opened and found empty except for flowers giving off a fragrant scent. An angel of the Lord appeared to Thomas and his friends and told them that the Mother of God had been taken to heaven in the same manner as Her Son, the Saviour.

Pilgrims to the Holy Land often seek her tomb. It is located in the garden of Gethsemane and is now actually about 100 feet below ground level. It is reached by a stairwell. At about 50 feet down, the tomb of her parents, Joachim and Anna, can be seen and to their right the tomb of St. Joseph.

At the base of the marble staircase, 100 feet down, the tomb where Mary, the Mother of God, once laid can be seen. Although it is empty, people still venerate the spot where she laid.

Orthodox have always venerated the Mother of God following the Scriptural verse Luke 1:48 where St. Mary says: "Behold from henceforth all generations shall call me blessed."

This Holy Day celebrates the completion and fulfillment of her life and her entrance into glory. To commemorate it, we attend church services and bring flowers and herbs to church to be blessed. To make the day more significant, many people like to decorate their homes with vases of marigolds (Mary's gold) to remind them that we are called to glory the same as she was.

PRAYER AND MIRACLES

"There is nothing impossible unto those who believe; lively and unshaken faith can accomplish miracles in the twinkling of an eye. Besides, even without our sincere and firm faith, miracles are accomplished, such as the miracles of the Sacraments; for God's mystery is always accomplished even though we were incredulous or unbelieving at the time of its celebration. 'Shall their unbelief make the faith of God without effect?' (Romans 3:3). Our wickedness shall not overpower the unspeakable goodness and mercy of God; our dullness shall not overpower God's wisdom, nor our infirmity God's omnipotence." So proclaims St. John of Kronstadt in his work My Life in Christ.

It is good to recall that even the feeblest of prayers are powerful – since they are directed to God Who is all-good and all-powerful! This does not excuse us from praying as fervently and sincerely as we can, just because we hear that God will work miracles even though we pray badly or not at all. No, these words are aimed at helping us to grow in consistent and persistent faith. For if even our weak prayers have such power, how much more effective will be the prayers that proceed from a sincere heart full of love, faith and humility!

Brothers and sisters, let us labor in prayer. The Lord hears all and blessed us much more than we can imagine. Glory, honour and dominion to Him forever and ever. Amen.

Fr. Igor Kutash

SCRIPTURE USE

The Orthodox Church-scriptural? You bet!

This month we commemorate the Transfiguration of Our Lord. These are only part of the verses which will be read during the services.

From the New Testament - Matt 17:19; Luke 9:28-36; John 1:14, 14:10; Romans 14:9; 1 Cor 1:24; Phil 3:10; Col 1:26; Hebrews 1:2-3, 12:22; James 1:17; 2 Peter 1:10-19.

From the Old Testament - Exodus 3:2,14; 3:21; 14:21-19; 15:16; 19:16-19,31-38; 24:12-18; 33:9,11-23; 34:4-6, 8, 29. Numbers 17:8. Deut 4:11. 1 Kings 19:3-9,11-13,15-16. 2 Kings 2:11. Psalms 5:9; 14:1; 23:3; 35:10; 42:3; 47:2-3;50; 65:7-8; 66:1-2;77;19; 78:54,68-69; 82:1; 87:1-3,5; 89:2,6,8, 12-13, 16-17; 95:6; 98:8-9; 104:1-3,24; 110:3; 119:105; 138; 125:1; 148:1. Isaiah 2:3; 6:6; 19:1; 53:1; 61:6. Mal 4:2.

THE BREASTPLATE AND BIRTHSTONES

Most of us know our birthstone. But did we ever wonder how these stones were chosen? The first association of a special gem with each month was probably suggested by the original breastplate of the High Priest to Moses about 1250 years before Christ was born. He had received instructions about the breastplate from God, the forty days he had spent in the mountains. This was recorded in Exodus 28. The breastplate was a part of the vestments to be worn by the High Priest when he went into the Holy Place. (Ex 28:30).

The instructions Moses received were very specific as to the materials, size and arrangement of the gems. There were to be twelve gems arranged by threes in four rows. These gems were to represent the twelve tribes of Israel whose names were to be inscribed on the stones. The breastplate was to be first worn by Moses' brother, Aaron.

In Exodus 39:8-21 the gems and their placement was as follows:

First row: sardius, topaz, carbuncle

Second row: emerald, sapphire, diamond

Third row: ligure, agate, amethyst

Fourth row: beryl, onyx, jasper

In about the year 37-95, Flavius Joseph translated the ancient names into more modern ones. They were:

First row: sardonyx, topaz, garnet

Second row: no change

Third row: amber, a variety of agate, amethyst

Fourth row: aquamarine, onyx, jasper

The twelve gems in the breastplate were later linked with the twelve signs of the zodiac and came eventually to be associated with the months of the year, each month having a specified stone of its own.

Interestingly enough, almost the same twelve stones are recorded in Revelation 21:19-21, the final book of the New Testament.

SPEED VIRUS

We have been inoculated with a speed virus. We take pep pills to hurry us awake and tranquilizers to hurry us to sleep.

This super-speed spirit has even invaded the ranks of our Orthodox fellow worshippers. We want to be rapid worshippers. The Divine Liturgy is too long if it goes beyond an hour – not taking in to consideration that giving communion now takes at least 10 minutes. We would like a few fast prayers, a short sermonette.

Satan is the relentless driver. His influence reaches out to the spiritual centers of the world with its feverish, restless wave lengths. The quiet tones of Psalm 29-30 have to be recovered. "He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them into their desireth haven."

God is not glorified in a jostling, competitive atmosphere. This is why throughout the Divine services we pray for: "the peace that is from above"; "Again and again in peace let us pray to the Lord"; "Let us ... now lay aside all earthly cares"; "That the whole day may be perfect, holy, peaceful, and sinless"; "An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord." There are many more such requests made during the services. Effectual, fervent prayers are needed to quell the epidemic of hectic haste. God's people need to "study and be quiet" (Thess 4:11).

This holds true for our lifestyle but especially in our prayer life. We must endeavor to get rid of the speed virus.

WINTER'S GRACE

In the book Geeks and Geezers, authors Warren Bennis and Robert Thomas present a fascinating look at "how era, values, and defining moments shape leaders" of two very different generations – the geeks (those who are between 21 and 35) and the geezers (those who are over 70).

One of their findings is that among the older group of geezers, every person who was able to continue to play a leadership role retained the qualities of curiosity, playfulness, eagerness, fearlessness, warmth, and energy. Besides this instead of being defeated by time and age, they were "open, willing to take risks, hungry for knowledge and experience, courageous, and eager to see what the new day brings."

That's a great attitude to have, but how can a Christian get it and keep it? The Bible tells us that our strength comes from a trusting relationship with God: "Those who wait on the Lord shall renew their strength; they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint." (Isaiah 40:31).

Our minds more than our bodies cause us to lose heart and give up. However, this is true not only of the elderly. The young are not immune as in Isaiah 40:30 we read: "even the youths shall faint and be weary."

God gives power to young and old alike; those who place their hope in Him. He stirs our spirits to run, walk, and soar for Him in our daily life.

FUNDS

ALASKA FUND: Marie Holowach, Fred Bortnick, Marian Stenko in memory of her husband Paul who died on August 2, 2003.

Donations to the Alaska Fund enable us to send copies of the "Herald" to missions in Alaska to inform about the Orthodox faith. It is the least we can do to counteract the tons of literature and missioners being sent there by others to confuse our Orthodox brethren.

MISSION FUND: Mr. and Mrs. Harry Gobora, Mr. and Mrs. John Kuchmanich, Lillian Smarsh, Stephen Murray, MD.

Donations to the Mission Fund give us the opportunity to send copies to individuals here and around the world to tell about our Orthodox faith. One copy is multiplied many times over as some missionaries in other countries have asked for permission to reproduce copies so that they can reach more people.

ALASKA AND MISSION FUND: Margaret Cimbolic, Jeanette Germain, Paul Koronchik, Anna Daly, John Lukatchik in memory of his wife Hope. Donations to these funds are divided as requested and used as noted above. They are kept separated in our book.

POSTAGE FUND: Mary Maksymiak, Margaret Cimbolic, Mr. and Mrs. Harry Gobora, Mary Babei, Paul Koronchik, Joseph Russian, Emil and Ann Kaye, Russell Kantor, Anne Kyer, Andrew Fitzgerald, Anna Daly, Anna Kuchta, Monk Stavros, Joseph Roman, Leonty Clark, Jennie Davis, Anna Farylo, Madeline Pisani, Anne Novitsky, John Yencha. (Notice the number of Annas?)

We kid with our postmaster that if there is anything which will put us out of business it will be the postal service. Donations to this fund help us to cover the ever-increasing costs.

BASIC KNOWLEDGE

One of the greatest compliments one could give a person in the old days was that "he stood as straight as a candle" in church. It was considered good church etiquette not to lean against a church pillar or to stand with hands clasped in back of your body. This was considered to be an irreverent attitude toward God and behaviour unbecoming in His house.

Now many churches have pews. There are certain postures which can be considered too casual and irreverent. One of these is crossing your legs as you sit in the pew or putting your arm along the back of your pew. It gives the impression that you are "waiting for the show" to start.

* * * * * *

Prayer should be more a ladder than a crutch; more a priority than a last resort.

Undique *(from everywhere)*

Remember, people will judge you by your actions, not your intentions. You may have a heart of gold, but so does a hard-boiled egg.

The Carpathian area is oblong. It is 200 miles long, starting in Krynica, Poland in the west to Rachiv, Ukraine in the east. It is only 50 miles wide. Nowhere is there a Carpathian administrative district. The largest emigration was between 1880 and 1914.

In most Asian cultures, the color of mourning is white, which signifies the absence of life's colors. Red symbolized happiness. It's interesting that in Russian Orthodoxy - red, not white is used in church robes, candles, etc. at Easter/Pascha.

The final step in making an icon is putting on the inscription. The name of the saint or the feast, or the Greek abbreviations for Christ or the Mother of God are painted on the icon. This naming of the image makes it an icon.

Our Orthodox Church has deep and lasting roots in Christian antiquity and is steeped in a rich Biblical tradition. It has been the context of Christian living for millions and millions of Christians for almost twenty centuries.

The earliest Christian sayings and stories of Jesus were passed along by word of mouth. It can be said that tradition predates the New Testament, because oral tradition preceded the written expression. Yet the Bible is neither separate from nor different from tradition, but rather the embodiment of that same Tradition. This is why we say the Orthodox Church is based on Holy Scripture and Holy Tradition.

In the early 1800s almost all the mission churches from the north of Alaska to Mexico were supplied with bells from the bell-foundries of Sitka, Alaska.

In today's society, where everyone is expected to behave and talk in a "politically correct" way, and where we are often tempted to bend or twist our values or standards so we do not offend others, we need more than ever the support of the Church community.



Editor's Notes

I would like to open the "Herald" to many more writers. I have been picking up copies of weekly bulletins from several different churches this past year and I find that many of them have articles that should be shared with a wider readership. I hope that priests would bundle a month or so bulletins and send them to me with permission to reprint articles in the "Herald." I will credit them or not as they wish. Please, Fathers, do share.

Many parishes have picnics or festivals these next few months of warm weather. Often these may include a tour of the church. If you need free literature for distribution, contact us.

Just a reminder to our Orthodox readers that The DaVinca Code and Angels and Demons are novels. They are works of fiction and the assertions put forth are false. I remember discussing books like this with my father many years ago. He did not tell me that I must not read them but he said: "The danger of reading books like this is that ideas creep into your mind and they set there. Every so often they come forth and influence your thinking by raising doubt." I pass my father's wisdom on to you as it has served me well these many years. Watch what you put into your minds.

Bits of news have been gleaned from sources both in the U.S. and Russia about a possible merger of the Church Outside of Russia identified popularly as "Jordanville" and the parishes in the U.S. with the Patriarchate of Russia usually identified as the "Patriarchal" parishes. From what we can learn, it seems that slow, but steady, steps are being taken and we have heard of several provisional dates of signing of documents; however, there has not been any official information as of this day. The role of the OCA, Orthodox Church of America, in all this is unknown as is that of the Tomos, which was signed at the time of granting of autocephaly.

God be with you,

Matushka Nina Stroyen

PRESS FUND

I want to thank all of you for your encouraging notes and calls and your donations to this fund, which has kept us publishing throughout the years. Strangely enough, the listing of donors is being used by people interested in geneology. We receive letters of inquiry about different names. We forward them. We do not give out addresses, since our lists are kept private. Spasebo/Thank you again to all for your help.

Irene Allen, Anne Dorozynski, Michael Boros, Dr. Dimitrios Pappas, Mary Babei, Joseph Russian, Mary Kobani, Richard Samuhel, Olga Melchionna, Helen Riley, John Yencha, Shirley Sass, Anonymous (2), Anna Daly, Margaret Cimbolic, Michael Kruge, Barbara Tutolo, Paul Koronchik, Mary Smereka Zacharikiw, Mary Gillow, Lillian Smarsh, Mary Kochmaruk, Helen Oleynik, Anna Fritts.

John Lukatchik in memory of wife, Hope.

Margaret Balog in memory of sister, Pauline Balog Gantner, who died on March 27, 2004.

Vera Meiss in memory of parents, Rt. Rev. Basil and Matushka Martha Repella.

Marie Derkasch in memory of husband, William.

Matushka Nina Stroyen in memory of husband, Fr. Basil, who died on August 14, 2002.

May their souls and the souls of all faithful departed rest in peace...

EARTHQUAKES

There are many earthquakes mentioned in the Bible. Over a dozen of them are mentioned by name, beginning with the one in 1 Kings 19:11 and concluding with the killer in Revelation 16:18, described as "a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great."



The Dormition Fast is observed this month from August 1/14 through August 14/27. This fast is easy to keep, as there is such a variety of fresh vegetables in gardens and in the markets. Corn is especially flavorful this time of year. When cooking, there always seems to be a few cobs left over. Following babas' example, we won't throw them away, we will remove the kernels and make corn fritters with them. Just think, if we freeze these fritters, we sure will enjoy them at a later day and while eating them they will bring back pleasant memories of the time when we made them. This also adds a little variety of foods to those who are fasting.

PUFFY CORN FRITTERS

1 Tbls. butter
2 cups cooked corn kernels
1/4 cup chopped green pepper
1/4 cup chopped onion
1/4 cup flour
1/2 teas. baking powder
1/2 teas. salt
1/4 teas. pepper
2 eggs, beaten
2 Tbls. milk
2 dashes bottled hot pepper sauce
2 to 3 Tbls. cooking oil

Melt butter in a medium-sized saucepan. Add pepper and onion. Cook, covered, for 8 min., stirring occasionally. Cool slightly. Add cooked corn. In mixing bowl, combine flour, baking powder, salt and pepper. Add eggs, milk and hot pepper sauce. Mix well. Stir in slightly cooled vegetables. In large skillet, heat oil over medium heat. Drop heaping tablespoons of mixture into oil. Four or five fritters can be made at a time. Flatten slightly with back of a spoon. Cook about 4 minutes or until brown, turning once. (If they are browning too fast, reduce heat.) Remove from pan. Drain on paper towels or brown paper sack. Makes about 12 - 3 1/2 inch fritters.

Note: Fresh, uncooked corn kernels can be used and are better. Add them together with the pepper and onion to the saucepan and cook, covered, for 8 minutes. Then proceed to follow rest of recipe.

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THE FURTHER THE SOUL ADVANCES, THE GREATER ARE THE ADVERSARIES AGAINST WHICH IT MUST CONTEND.

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UNFINISHED BUSINESS

It seems that whenever we come to the end of any time period there is always something we intended to do but did not find time to do it. It is unfinished business. The Church New Year starts on September 1/14. As we head toward the end of this liturgical Church year, we have a fine opportunity to deal with our unfinished business.

What is on your list? Have you wanted to do a special favor or prepare a surprise for someone? Perhaps send them a card, some seeds from your garden or a phone call? Is there someone you have thought about this past year and have planned to contact but have been putting it off? Perhaps you did something mean to someone, and are sorry, and have been trying to get up enough nerve to ask them for forgiveness.

What about the promise to yourself of praying more, attending Church service each week, remembering to fast when prescribed by the church, being more considerate of people? What steps can you take on some of your unfinished business? Make a list now in the lazy days of summer and plan to carry out the provisions.

FATHER: bless my efforts as I once again try to reach out in love. Strengthen me and give me courage to finish up the good intentions I have.

* * * * * *

Like a rubber band, the truth weakens the more it is stretched.

Home Bible Reading Schedule

AUGUST 2004

1. Matt 14:22-24	16. Mark 1:9-15
2. Matt 21:18-22	17. Mark 1:16-22
3. Matt 21:23-27	18. Mark 1:23-28
4. Matt 21:28-32	19. Mark 1:29-35
5. Matt 21:43-46	20. Mark 2:18-22
6. Matt 22:23-33	21. Matt 20:29-34
7. Matt 17:24-18:4	**22. Matt 19:16-26**
8. Matt 17:14-23	23. Mark 3:6-12
9. Matt 23:13-22	24. Mark 3:13-19
10. Matt 23:23-28	25. Mark 3:20-27
11. Matt 23:29-39	26. Mark 3:28-35
12. Matt 24:13-28	27. Mark 4:1-9
13. Matt 24:27-33,42-51	28. Matt 22:15-22
	29. Matt 21:33-42
14. Matt 19:3-12	30. Mark 4:10-23
15. Matt 18:23-35	31. Mark 4:24-34

BIBLE STUDY

The miracle of the two fishes and five loaves also known as the feeding of the five thousand is the only miracle which is found in all four gospels: Matt 14:13-21; Mark 6:30-44; Luke 9:10-17; John 6:1-13.

We must read all of them to get a clearer picture of the importance of this miracle. Many lessons can be drawn from it. The story can be read with thought of how it applies to the sacrament of Holy Communion. We read that Jesus, very solemnly, broke the bread and lifted His face to heaven, blessed the bread and gave thanks for it. As one interpreter wrote, "He who is the true Bread of Life for heaven is ever distributing Himself to the hungry and weary multitudes who are in this desert place – the wilderness of this world, and are going up to the heavenly Jerusalem to celebrate an everlasting festival."

It is interesting to note that only the men were counted, as there were many more of them present than women and children because they were on their way to Jerusalem for the Pentecost. They were obligated to be there. As the women were not obligated, fewer of them were there.

It is written that they were told to sit down on the grass in groups of hundreds and fifties making it easier to distribute the food. How efficient!

Also of interest is that although there were leftovers they were not left to litter. They were picked up in twelve baskets (one by each of the Apostles) and saved to be used later.

What an example of "crowd control." The practical as well as the spiritual – no wonder it is told in all four gospels.

LIGHTER MOMENT

A woman was trying hard to get the ketchup to come out of the bottle. During her struggle, the phone rang. Her 4-year-old daughter answered the phone. The caller asked to speak to her mother. The child said: "Mommy can't come to the phone right now. She's hitting the bottle."

* * * * * *

Among my patients in the second half of life - that is to say over 35 - there has not been one whose problem in the last resort was not that of finding a religious outlook on life. None of them has been really healed who did not regain this religious outlook.

C.G. Jung